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SEKA & MARIA
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EDITORIAL

In every political system other than complete anarchy there are rules and regulations. In their most humanitarian form these laws are designed to protect the rights of the individual. But legislators have long struggled over the question of regulated morality where sex is concerned. Some citizens feel that they are guaranteed totally free sexual expression under our laws, while others consider themselves violated and offended by certain modes of sexual display. There are also those to whom the knowledge that particular sexual actions exist is extremely disturbing. Each of these groups continually attempts to gain influence in our policy-making legal bodies so that what they feel to be their rights are protected. Small wonder, then, that our government has such trouble defining obscenity and morality in a manner which will please even a small majority of the people. A person can only believe in what is right for himself or herself, and the passing of innumerable laws, whether lenient or restrictive, will not change a single viewpoint as to what is right. To mediate in such a conflict, we have only the basic law of the land to turn to. The Constitution of the United States is our supreme guide in the matter of personal freedom. It does not attempt to question morality or propose value judgments. It very clearly gives each man and woman certain freedoms and it specifies what conditions these freedoms, including the freedom to read, write, and view what we desire, are to be controlled. There are those who would like to restrict our constitutional freedoms in matters of sexual morality, but there are a great many others who see such attempts to be in direct opposition to the spirit of our basic legal principles. Your opinion may be the final consideration of a legislator who is about to make an important decision regarding his vote in a situation which directly concerns your moral freedom. Write your congressman—only you can preserve your rights!

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Maria was most curious.
For a long time, she had desired to
learn what it would be like to
make love to another woman.
She had many questions for an experienced
lesbian, and when she discovered
that Seka could help her, Maria could
not resist the temptation.
Seka satisfied her curiosity,
and she satisfied much more than that.

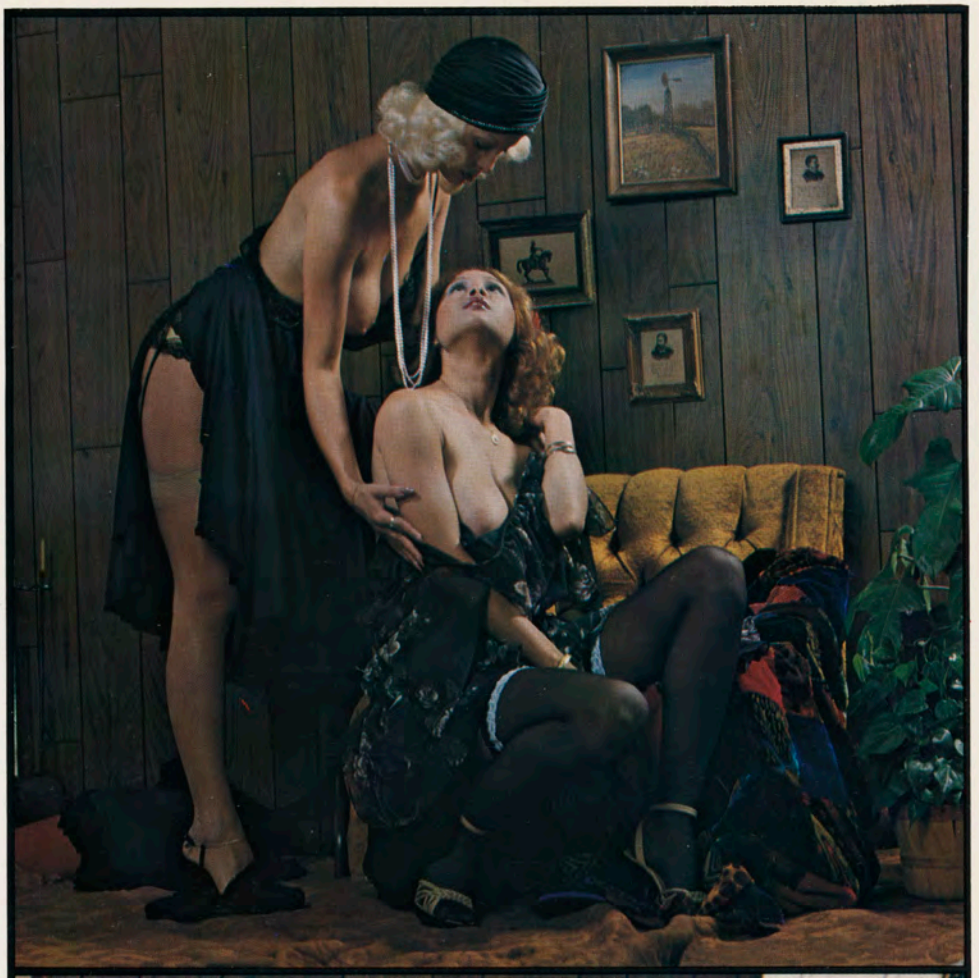
Maria: Tell me, what made you become a lesbian?

Seka: Well, of course I could list any number of reasons—as could all lesbians. But in the end, it all comes down to one significant fact. I love women. I adore women. I always have. You go through your early life thinking if you date enough men, if you go to bed with enough men, it'll go away. But then when you realize it hasn't gone away, and it'll never go away, you become a lesbian. Or at least that's how I became a lesbian.

Maria: Then, you have gone to bed with men?

Seka: Yes. I think most gay women have tried it both ways (which is a lot more than I can say for most straight women). Of course, there are women who came to grips with their preference for women while they were still virgins and have only had sexual relations with women. I've met some—even slept with some—but they're a minority. Most lesbians were "straight" first. Sometimes it takes them many years to summon the courage to go gay. They can wake up after four kids and a couple of marriages to discover that they pushed themselves into a life they never really wanted, because they were so afraid of being different. It's very sad. Some women who are really gay inside will never have the guts to come out.

"It all comes down to one significant fact. I love women. I adore women. I always have."



Maria: Do you mean that some married women are really lesbians!

Seka: Well, you, can't call them "lesbians" if they don't sleep with women. A lot more married women and single straight women are dissatisfied with the state of heterosexual relationships than you'd imagine, though. They're pretty tired of being put down and misunderstood. They're almost frantic to find a relationshp where they're respected and treated as equals. When a woman reaches this level of consciousness, it's much easier for her to allow herself to become involved with another woman. Maybe she'll become a lesbian through that, or maybe she'll try going back to men after a while.

"Of course, there are women who came to grips with their preference for women while they were still virgins and have only had sexual relations with women."

Maria: Are all lesbians also feminists?

Seka: Surprisingly not. Naturally lesbians are more concerned about women, as a rule, than straights, and some devote their lives to fighting for women's rights, but not every female gay is a feminist. There are a lot of people in the world who only believe in freedom for themselves. Some gay men don't want to help women and vice versa. Some of the Jewish people don't want to help the blacks. Historically, no oppressed group can count on support from other oppressed groups. In the days of role-playing, there were many butches who firmly believed in their own superiority to the fems and even those who supported the superiority of men. There were also quite a few fems who went along with that idea. Today, there's less role-playing, but there's as much political apathy as ever. Many lesbians just want to live their lives the way they want and be left alone.

"Some women who are really gay inside will never have the guts to come out."

Maria: Why would women ever have wanted to get a crew-cut and dress up in a suit and tie?
Seka: Well, for one thing, at the time many of them realized their gayness, there was no information available to them about anybody else like them. They assumed that they were the only one in the world who ever felt that way. If men are the only people you know who are attracted to women, and you discover that you are attracted to women, you can begin to get it into your head that you are exactly like a man except for your appearance. Then you'll want to make your appearance conform to how you really feel inside. Also, if women are only attracted to men, in your experience, you'll try to make yourself look like what you think they're attracted to. There were enough lesbians who did this to establish it into an acceptable part of their culture. But another reason—and if you ask me, this is what eventually broke the role-playing system down—another reason is that if you were to give a woman a choice of which role she'd rather play in a relationship, she'd probably pick the role of the male, because that would make her the one with the power.

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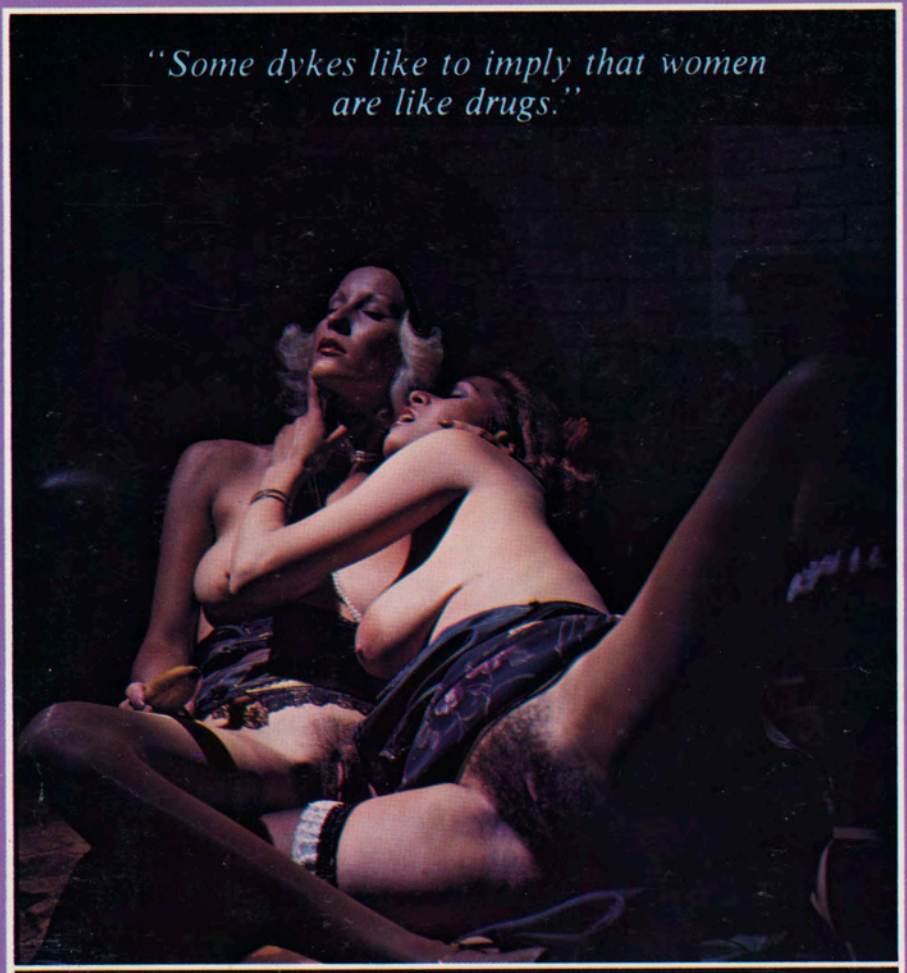


"A lot more married women and single straight women are dissatisfied with . . . heterosexual relationships than you'd imagine."

Maria: Didn't it ever occur to women that dressing up like men at a time when it was so unpopular made them look sick to the rest of society?

Seka: They were always told they were sick anyway just for wanting women. Psychologists have discovered that if you take a smart little kid and put him into a classroom where you tell him he's dumb, you'll end up with a kid who acts dumb. If you tell people they're sick all their lives, you can end up with people whose behavior is outside your norms. After all, it was outside your norms to begin with. Besides that, it was a form of rebellion to dress that way. It was a gay woman's way of saying, "I'm a dyke, society, and fuck you!"

"Do you honestly believe you were never instructed by a gay teacher?"

"In the days of role-playing, there were many butches who firmly believed in their own superiority to the fems and even supported the superiority of men."

Maria: What is it like to live a homosexual life-style?

Seka: It's fun. I enjoy it. If I didn't, I would become heterosexual again. Some dykes like to imply that women are like drugs, and you can become addicted to them. I don't think that's true, but if you believe women are better, as I do, then it would certainly be difficult to make yourself settle for less. It only makes sense that a gay life-style must have something going for it. Otherwise, why would people put up with all the hassles gays have to face? I think that's what scares straights so much. Gays will sometimes die before they'll go straight again.

Maria: Then you think that becoming a lesbian is a conscious choice women make?

Seka: Personally, I do. Some people don't feel they ever had a choice. They think they were only attracted to their own sex from the earliest time they could remember. I can look back to my own childhood and recall being attracted to girls from a very young age. But that didn't stop me from thinking I was heterosexual for a long time. And I couldn't say whether straight women were attracted to their own sex as kids or not. Sometime I'd like to be close enough to a few straight women to ask them.

Maria: Are lesbians man-haters?

Seka: Well, a typical dyke response to that is, "No, I don't hate men. I don't have to live with them!" But it's not as simple to answer that question as it sounds. It depends on which lesbians and which men you're talking about. Take me, for example. I love my dad and my brothers. There's a gay guy I'm closer to than I am any male I've ever known before, including my own family. I enjoy the company of the men I work with. But when I walk out of a gay bar late at night to get into my car, I'm not worried about a lesbian or gay man jumping out of the bushes and raping me. I'm worried about a straight man. And because heterosexual male violence is that much of a threat to me, my lovers, and my friends, many times I can't even enjoy myself without thinking about it. My whole relationship with men is affected by this. I don't hate all men. But how can you respect a group of people that seems to make a habit of hiding behind bushes to harass or intimidate or even kill a group of smaller, weaker people. And it makes me wonder whether men really like women at all. There are a lot of other lesbians who feel exactly as I do. Some gay women want nothing to do with men—straight, gay, or transsexual. Others react to male threats of violence by mirroring it in violence and hostility toward men.

"When I walk out of a gay bar late at night . . . I'm not worried about a lesbian or a gay man jumping out of the bushes and raping me."

Maria: Psychologists have said that it's perfectly natural for youngsters to be attracted to children of their own sex, but if this condition continues into adulthood, as it does with homosexuals, it's known as "delayed adolescence." What do you think about that?

Seka: I would equate it with calling short people physically inferior. Did you know that there used to be experts who said that when blacks reached maturity their ability to learn diminished and they regressed mentally? I think the same experts who worked on theories about blacks were hired to work on theories about gays too.

Maria: Don't you think stereotyping all men as rapists is as simplistic as stereotyping all lesbians as truck drivers?

Seka: Yes. Of course, it's much easier to agree with you intellectually in daylight than emotionally at night.

"I can look back to my own childhood and recall being attracted to girls from a very young age."

Maria: Naturally I assume you have strong feelings about the people who would like to typecast all homosexuals into the category of child molesters and sex offenders. But I think you'll have to agree that there are some gays who enjoy corrupting the very young. Can you honestly—and I mean honestly—say that you think it's safe to permit a group of people, some of whom are known to indulge in "chicken-hawking," to care for or instruct children in our public schools or other institutions?

Seka: That exact argument is the one I would use to remove children from the unsupervised care of their parents. Statistics show that parents, relatives, and friends are the biggest molesters of young children, and that the offenders are almost exclusively males who act against females. Leaders of the antigay movement simply choose to ignore that evidence in their placement of blame on us or gay men. I don't think any potential child molesters of any sexual orientation should be allowed within a hundred miles of an innocent child, but since any individual is at least theoretically capable of hurting children, that means society will have to institute better measures to supervise and protect the kids and to deal more strongly in punishing sex offenders. It doesn't help children to lash out unmercifully at one group of people while you leave them defenseless against a more populous and more guilty group. It just makes it seem as if the kids are being used like

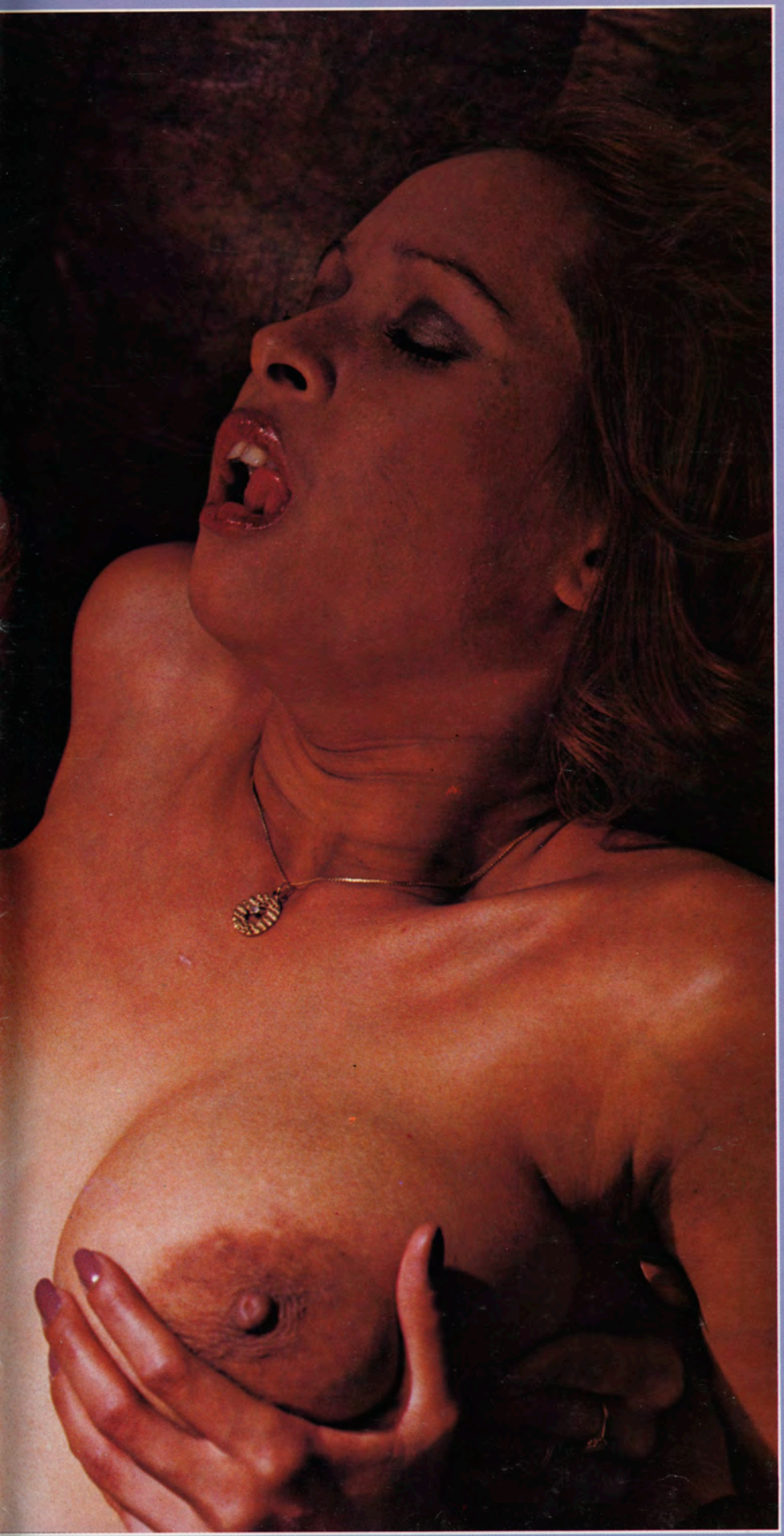
pawns in this. Maybe if some of these antihomosexual groups would spend the money they collected to fight us on figuring out why it is that the people with muscle and power get off on exerting it to hurt the weak and helpless, we could stop child abuse and war, oppression, and crime all at the same time.

Maria: Still, don't you think that if society lets lesbians and gay men teach kids, it's more likely to turn the kids toward that kind of behavior as well?

Seka: Tell me, do you honestly believe that you were never instructed by a gay teacher? About 50 years ago, many school boards did not permit women who were married to teach. This hiring practice created the phenomenon of the "old maid schoolteacher," which became a standard joke of society. No one thought their own schoolteacher could be a lesbian unless she was very young, because no one knew that a woman who wore her hair in a bun could enjoy sex. And because female schoolteachers were paid so little it was acceptable for two women to live together and share expenses. I don't mean to imply that just because two unmarried women who teach school happen to live together they're queer. That's the kind of mentality THE CHILDREN'S HOUR dealt with. But looking back as a homosexual adult, I can wonder about the sex lives of some of my teachers that at the time I would never have suspected of being lesbians.

Maria: You almost make it sound as if lesbianism is like a sexual strike against men who don't support equality for women. Is that the case?

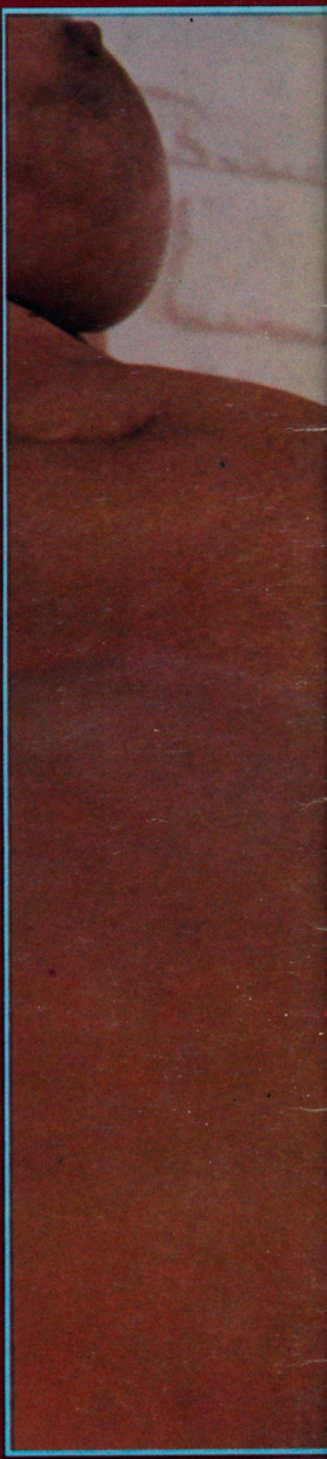
Seka: Well, not usually. There are what are called "political lesbians," who may or may not be going to bed with women, but a lot of straight women can scream and yell about not being treated as equal human beings by men, but it never would occur to them to have sex with a woman. Some ardent feminists are repulsed by lesbianism, and sometimes lesbians have found themselves discriminated against in the straight-dominated feminist movement and the male-dominated gay-rights movement as well. Anyway, you can be an activist for women, loving women as a humanitarian, but unless you have a physical desire for women and want to take one to bed, you're not a lesbian. If it did occur to a dissatisfied hetero-sexual woman to try having a gay relationship, chances are it would never dawn on her that it could be a political move.



Maria: What, in your opinion, caused gay women to play roles?

Seka: Obviously they were trying to copy heterosexuality. I think they just wanted to inject normalcy into lives they were told were sick. And they felt they had to set up a system in a lifestyle in which there were no formal guidelines saying who would do what.

". . . Give women a choice of which role she'd rather play . . . she'd probably pick the role of the male."



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